DUNOON, *Scotland*.—A new baptist chapel was opened at this popular watering-place, on June 7, with sermons by Dr. Paterson, of Glasgow, to large congregations, and a public *soiree* was held on Monday evening.

LINCOLN.—A friend informs us that the old General Baptist chapel and premises in this city are demolished, and the erection of the new Bicentenary chapel will commence forthwith.

REMOVALS.—Mr. W. H Cornish, of Hook Norton, to Stafford.—Mr. James Clough, of Rawdon College, to Malton, Yorkshire.—Mr. F. Perkins, M.A., of Rawdon College, to Ebenezer Chapel, Coseley.—Mr. J. H. Millard, B.A., of Maze Pond, London, to his former charge at Huntingdon.—Mr. J. Light, of Dolton, Devon, to Blackfield Common, Hampshire.

RECOGNITIONS.—Mr. J. B. Howells, of Pontypool College, at Mountain Ash, Glamorgan, June 7 and 8.—Mr. J. Jones, at Brymbo and Moss, North Wales, June 28 and 29.—Mr. J. W. Webb, at Dolton, North Devon, June 29.

MISSIONARY.

THE REVOLUTION IN MADAGASCAR.

MR. ELLIS has furnished details of this alarming event. It appears that the young King, like Rehoboam, listening to young and evil advisers, became infatuated. Law and order were at an end, and outrage and violence were sanctioned. Mr. E. says:—

"The Prime Minister, with about one hundred of the nobles and heads of the people, including the Commander-in-Chief, the King's Treasurer, and the First Officer of the Palace, went to the King and remonstrated against his legalising murder, and besought him most earnestly not to issue such order. It is said the Prime Minister went on his knees before him, and begged him not to issue this obnoxious law; but he remained unmoved. The Minister then rose and said to the King, 'Do you say, before all these witnesses, that if any man is going to fight another with fire-arms, sword, or spear, that you will not prevent him, and that if he kills any one he shall not be punished?' The King replied, 'I agree to that.' Then said the Minister, 'It is enough; we must arm;' and, turning to his followers, said, 'Let us return.' I saw the long procession as they passed my house, grave and silent, on their way to the Minister's dwelling. The day was spent in deliberation, and they determined to oppose the King.

Towards the evening I was most providentially preserved from assassination at the King's house: five of his confidential advisers having, as I have since been well informed, combined to take my life, as one of the means of arresting the progress of christianity. Under God, I owe my preservation to the warning of my friends, and the provision made by the Prime Minister for my safety. I went to the King an *hour earlier than usual*, and returned immediately, to prepare for removal to a place of greater safety near my own house. Messengers from the minister were waiting my return, and before dusk I removed to the house of Dr. Davidson, which stands on the edge of Andohalo, the large space where public assemblies are often held. The city was in great commotion; all night women and children and slaves, with portable valuables, were hurrying from the city, while crowds of armed men from the suburbs were crowding into it. At daybreak on the 9th some two thousand or more troops occupied Andohalo. The ground around the Prime Minister's house, on the summit of the northern crest of the mountain close by, was filled with soldiers, while every avenue to the city was securely kept by the Minister's troops. The first object of the nobles was to secure upwards of thirty of *the more obnoxious of the Mena maso*, whom they accused of being the advisers and abettors of the King in his unjust and injurious measures. A number of these were taken and killed, a number fled; but twelve or thirteen remained with the King.

In the course of the discussion with the nobles, the King had said, *he alone was sovereign, his word alone was law, his person was sacred, he was supernaturally protected, and would punish severely the opposers of his will.* This led the nobles to determine that it was not safe for him to live, and he died by their hands the next morning within the palace. The Queen, who alone was with him, used every effort, to the last moment of his life, to save him—but in vain. His advisers, the *Mena maso*, were afterwards put to death.

In the course of the forenoon, four of the chief nobles went to the Queen with a written paper, which they handed to her as expressing the terms or conditions on which, for the future, the country should be governed. They requested her to read it, stating that, if she consented to govern according to these conditions, they were willing that she should be the Sovereign of the country, but that if she objected or declined, they must seek another ruler. The Queen, after reading the document, and listening to it and receiving explanations on one or two points, expressed *her full and entire consent to govern according to the plan therein set forth.* The nobles

then said,—'*We also* bind ourselves by this agreement. If we break it, we shall be guilty of treason, and, if you break it, we shall do as we have done now.' The Prime Minister then signed the document on behalf of the nobles and heads of the people, and the Queen signed it also. The chiefs of the nobles remained in the palace, and between one and two o'clock the firing of cannon announced the commencement of a new reign.

Between three and four o'clock a party of officers came with a copy of this document, which they read to us. I can only state two or three of its chief items.

The word of the Sovereign alone is not to be law, but the nobles and heads of the people, with the Sovereign, are to make the laws.

Perfect liberty and protection is guaranteed to all foreigners who are obedient to the laws of the country.

Friendly relations are to be maintained with all other nations.

Duties are to be levied, but commerce and civilisation are to be encouraged.

Protection and liberty to worship, teach, and promote the extension of christianity, are secured to the native christians, and the same protection and liberty are guaranteed to those who are not christians.

Domestic slavery is not abolished; but masters are at liberty to give freedom to their slaves, or to sell them to others.

No person is to be put to death for any offence by the word of the Sovereign alone; and no one is to be sentenced to death till twelve men have declared such person to be guilty of the crime to which the law awards the punishment of death.

An hour afterwards we were sent for to the Palace, that we might tender our salutations to the new Sovereign, who assured us of her friendship for the English, her good will to ourselves, and her desire to encourage our work. I cannot add more now. We are all well.

P.S. Everything is going on well. The new Queen has written to Queen Victoria and to the Emperor of the French, announcing her accession to the throne, her wish to maintain unimpaired the relations of amity and friendship established between the two nations and Madagascar, and assuring both Sovereigns that she will protect the persons and property of their subjects who may come to this country. The officer who gave me this statement informed me, also, with evident pleasure, that all the members of the Government had carefully examined the treaty with England, and agreed to accept it, and fulfil its conditions. Our missionary prospects seem to rest on a better foundation than ever."

China.—Mr. McMechan was designated as a missionary to China, at King Street chapel, Bristol, June 28. The spacious chapel was filled, and the service was one of unusual interest.

Western Africa.—The Rev. Alfred Saker, baptist missionary, has arrived in England, the state of his health having made such a course absolutely necessary.

RELIGIOUS.

A Lady Preacher.—For two or three years past a young lady (whose name we forbear to mention) has been directing her attention to the poor of Barnwell. She has delivered sermons, Sunday after Sunday, to the labourers employed at coprolite-digging, and has produced upon them a moral and lasting effect, resulting in the reformation of the drunkard, and endearing some to their homes whose habitations were once pictures of human depravity and misery, but now made comfortable and happy. To this young pioneer of Christianity among a class whose condition was considered hopeless, much praise is due for the perseverance and extraordinary energy she has evinced in influencing these outcasts of society.—*Cambridge Independent.*

Confederate Christianity.—The American papers publish an "Address to Christians throught the World," which has been signed by nearly 100 ministers of religion, comprising Baptists, Episcopal Methodists, Protestant Methodists, Episcopal Protestants, and Presbyterians of the Southern States of America. These rev. brethren solemnly adopt slavery as "the providential, the Scriptural plan for benefiting the African race," and complain that on account of that much-misunderstood institution they suffer reproach which they are conscious of not deserving. Slavery, they say, "Is not incompatible with our holy Christianity," and abolitionism they condemn as "interference with the plans of Divine Providence," and as not having "the sign of the Lord's blessing."

"Adult Baptism in the Church of England.—Twenty-two adults were baptized in the church of St. Paul, Walworth, last Sunday evening week. The clergy and choir proceeded to the font after the second lesson, and the sacred rite was administered in the presence of a crowded congregation."

France.—Among the noteworthy results of the recent elections in France must be chronicled the rejection by the country of all the candidates known as devoted partisans of Rome.

THE BISHOP OF LONDON has got about 40,000*l.* towards his great scheme of raising 1,000,000*l.* within the next ten years for building and endowing churches within his diocese.

GENERAL.

NOVEL MODE OF LIGHTING A CHAPEL.—According to an American paper, a novel mode of lighting a chapel has been introduced at a baptist church, just built at Philadelphia. There is not a gas-burner in the audience room. In the panels of the ceiling are circles of ground glass, two feet in diameter. Above each of these, in the loft, is an argand burner, and over the burner a powerful reflector. The effect is just about the same as if there were thirty full moons shining in the ceiling. The light is said to be not sharp and intense, but abundant and mellow, and not painful to the eyes.

A "REVEREND" EMPEROR.—It is, perhaps, not generally known that the Emperor of the French, as the eldest son of the Church, is a Canon of the Patriarchal Church of St. John of Lateran at Rome. His Majesty, desirous of giving a testimony of his good feeling towards reverend colleagues, has granted to the Chapter an annual allowance of 24,000 francs, to be divided among them. The Canons have addressed to their Imperial and reverend colleague a letter in Latin, to express their gratitude for the gift.

OXFORD AND THE AMERICAN WAR.—It is a curious fact that out of the eight essays sent in at Oxford for the Chancellor's prize for the best Latin essay on the present American struggle—the subject proposed by Lord Derby—all of them of more than average excellence,—seven are on the Northern side. Moreover, several of the writers had begun their labours as true Southerners, but have been converted by the pure force of the considerations which a thorough study of the subject brought before them.—*Spectator.*

ENGLISH PENITENTS.—The Paris *Presse* announces to the world that an establishment has been opened in England, where repentant sinners may inflict punishment upon themselves for the purpose of mortifying the flesh. The establishment is supplied "with all the instruments of torture invented by the sombre genius of the Inquisition," and those who make use of these instruments pay so much for the privilege. "The sum varies according to the gravity of the faults to be expiated!"

GARIBALDI can now put his foot to the ground; the wound is healed, and he trusts ere long to visit England.

CHEAP PERIODICALS.—According to recent investigations made by Mr. W. Chambers into the character and circulation of the cheap periodicals in the United Kingdom, it appears that the monthly issue of works of a strictly improving tendency is 8,043,500; of works of an exciting nature, but not positively immoral, 1,500,000; and of works of an immoral tendency, under 80,000.

FATAL ACCIDENTS, ending in death, have taken place by tight-rope dancing. Who can hold guiltless those who encourage such indecent and dangerous exhibitions? Shame on them!

REVIEW OF THE PAST MONTH.

Monday, July 27th.

AT HOME.—The Queen has been spending the past few weeks at her delightful marine residence, Osborne House, Isle of Wight, and, we are told, will soon visit Germany, travelling *incog.* as Duchess of Lancaster. Thirteen New Zealand chiefs had an interview with Her Majesty a few days ago, and had the honour to kiss the Queen's hand. To-day the Prince and Princess of Wales will visit Halifax, and to-morrow the Prince will open the splendid new Town Hall, and then, with the Princess, witness a scene which we believe they can never forget—nearly twenty thousand sabbath school children with their teachers in the great cloth hall.—Parliament breaks up early this year. It is expected that it will be prorogued to-morrow by commission, the Queen not yet wishing to appear in public.—The reports from Lancashire, we are glad to observe, mention the continued decrease of parties receiving relief.—Reaping the harvest has commenced under the most favourable auspices.

ABROAD.—The Southern rebels who had again invaded Maryland, after three days' hard fighting, were driven back, and have re-crossed the Potomac into Virginia. The Federals have also taken Vicksburg and Port Hudson on the Mississippi, and now the great river is their own. They are also bombarding Charleston. But dreadful riots have taken place in New York against the conscription, fomented, no doubt, by secret Southern agents. Hundreds were killed or wounded; the mobs wreaking their vengeance chiefly on the poor blacks.—The French have also taken the city of Mexico; but what next? for France now threatens Russia on behalf of Poland.—Intelligence from China, Japan, and New Zealand, is by no means satisfactory.

Marriages.

June 2, at Heneage-street baptist chapel, Birmingham, by the Rev. S. Chapman, Rev. Samuel Hawkes, baptist minister, Greenock, to Anne Jane, daughter of Mr. John Billson, Birmingham.

June 9, at Cotton Street baptist chapel, Poplar, by the Rev. J. E. Richards, of Hammersmith, the Rev. B. Preece, minister of the place, to Miss Louisa Mary Walton Bull, East India Road.

June 11, at East Parade baptist chapel, Leeds, by the Rev. I. Lord, Birmingham, uncle of the bride, Mr. Robert Lacy Everett, Ipswich, to Elizabeth, eldest daughter of Obadiah Nussey, Esq., Leeds.

June 11, at St. Andrew's baptist chapel, Cambridge, W. S. Aldis, Esq., of Trinity College, to Mary, eldest daughter of the Rev. W. Robinson.

June 11, at the baptist chapel, Eythorne, by their pastor, the Rev. A. Ibberson, Mr. Edwd. Hills, to Miss Greey, both of Dover.

June 15, at the baptist chapel, Shotley Bridge, by the Rev. W. Lauder, the Rev. George Whitehead, minister of the chapel, to Miss Anne Hutchinson, Greenwood.

June 16, at Buckingham baptist chapel, Clifton, by the Rev. Mr. Penny, William Alexander, youngest son of Mr. James Garaway, of the Durdham Down Nunneries, to Martha, youngest daughter of G. C. Ashmead, Esq., Alma-vale, Clifton.

June 16, at the baptist chapel, Rawdon, by the Rev. R. Holmes, Mr. Samuel Fieldhouse, of Keighley, to Elizabeth, youngest daughter of Mr. Briggs, of Cragg Bottom.

June 23, at the Commercial Street baptist chapel, Newport, Mon., by the Rev. J. W. Lance, the Rev. Peter William Darnton, B.A., to Miss Marianne Hall.

June 24, at Broadmead baptist chapel, Bristol, by the Rev. N. Haycroft, assisted by the Rev. W. Dinnis (of the baptist college), brother of the bride, Mr. James Ackland, to Martha, third daughter of the late Mr. John Dennis, of Falmouth.

June 25, at King Street baptist chapel, Bristol, by the Rev. T. S. Crisp, president of the baptist college, the Rev. William Henry McMechan, missionary to North China, son of William McMechan, barrister-at-law, Dublin, to Octavia, youngest daughter of J. M. Chandler, Esq., Bristol.

June 26, at 8, Garngad Road, Glasgow, by the Rev. T. W. Medhurst, Mr. Henry Grieve, to Miss Isabella Paterson, members of Bath Street baptist church; and July 3, at 255, George Street, Mr. John Gattens, to Miss Ann Calder, members of the North Frederick Street baptist church; and on the same day at 277, Stirling Road, Mr. Alexander Ramsey, to Jane McLeod, both baptized believers.

June 30, at John Street baptist chapel, Bedford Row, by the Hon. and Rev. Baptist W. Noel, M.A., Mr. Fenner Ludd Flint, of Margate, to Catherine, daughter of the late Rest Flint, Esq., Canterbury.

July 1, at the Union chapel, Highbury, by the Rev. E. Paxton Hood, Matilda Boyle, eldest daughter of G. H. Davis, LL.D., to the Rev. John Frederick Stevenson, B.A., of Trinity Independent Chapel, Reading, and formerly of the General Baptist chapel, Mansfield Road, Nottingham.

July 7, at the General Baptist chapel, Friar Lane, Leicester, by the Rev. J. C. Pike, Susan Fanny, youngest daughter of Mr. J. F. Winks, to Mr. William Ashby, of Leicester.

Deaths.

May 29, Mr. E. Boggis, aged 65, after a short illness. Mr. B. had been for nearly fifty years a consistent member, and about half that time a deacon, of the baptist church at Sudbury, Suffolk.

June 7, at his residence, Walford Road, Leicester, aged 65, Mr. J. Horsepool, pastor of the baptist church, Oadby. He was a peaceful man, and his end was peace.

June 19, At Asby, Westmoreland, Mr. J. W. Fairer; and on the 28, his wife Elizabeth; members of the baptist church at Brough, they both died in the faith and hope of the gospel, and are now, we have good reasons to hope, before the Throne.

June 22, at Lymington, in his sixty-eighth year, Mr. Samuel Fluder Smith, many years a deacon of the baptist church.

June 29, at her residence, Church Walks, Llandudno, North Wales, Mrs. Pritchard, wife of W. Pritchard, Esq. Mrs. Pritchard had been a very active member of the Welsh baptist church at Llandudno for about thirty-eight years.

June 30, aged 62 years, Jane, wife of the Rev. John Thornber, baptist minister, Providence chapel, Bedford.

YOUTH'S MISCELLANY.

A MAHOMMEDAN GIRL'S SCHOOL IN EGYPT.

"MAHOMMEDAN girls will not come to school; you are sure to fail." Such was the dictum again and again repeated when the intended effort was spoken of. "Among Egyptians," it was said, "some chance of good might possibly be expected; but Mahommedan girls, and of the lower class too,—it was certain to fail!" Even a native gentleman, educated in England, echoed nearly the same thing that had been said (both at home and here) by Europeans, though he cordially wished success to every project that had for its end the good of his country. "They do not wish for education in the lowest class," said he, "especially for girls, who are, as you know, looked on as inferior beings altogether by Mahommedans. Besides, if you collected a few, who would come from curiosity, some bigot would soon frighten away the children, and tell the parents you wanted to make christians of them."

Perplexed, but not in despair, the little room was made ready in spite of all. The poor Syrian family who occupied the lower part of the house (and whose eldest girl, though but thirteen, was to be my sole teacher and assistant,) took a lively interest in the affair, and their children helped to nail up a few prints, and texts in Arabic, the latter written out fair by the father for the purpose. A work-basket was stocked, and alphabet-cards provided (nothing more was needed to begin with, benches and tables being unnecessary for an Egyptian school). All was ready except the pupils; how to procure them was the problem.

Our servant had been sent to ask some of his wife's friends to send their daughters, and though a devout Mahommedan, he seemed to take an interest in the novel concern, and promised to spare no eloquence (that is to say, he told us he would talk "plenty"). Meantime I, my little teacher, and her mother, looked as anxiously out of the windows as if listening for some one's chariot-wheels. The good woman hailed the old seedsman opposite, who was just eating his breakfast with his three young daughters, and in most conciliatory tones asked him to send Cadiga and her sisters to learn to read and work. "But we are Mahommedans, and dont want to learn," was the reply, given in a most sullen voice.

It was necessary to go out into the highways and urge them to come in. The matron, therefore, assumed her white veil, and we set out together, and went first into the street, and then into the lane near the house, where girls of all sizes appeared to be a very plentiful article. Every woman we met we stopped and accosted in a friendly way, and then began to speak of the intended school, and urged her to send her children. Some laughed and passed on, others said, "Very good;" and at last we returned with the promise of several girls, feeling quite triumphant.

As we re-entered the house, a woman, wearing a quantity of coral and silver ornaments, though otherwise poorly dressed, came in with us; she was accompanied by a nice-looking child, of nine or ten years old. She was invited in with the customary salutation, "Be welcome!" and after throwing back her burko, or black crape face-veil, she began to pour forth a volley of words, of which all I could make out were, that her child was timid and afraid to stay, but she would send her to-morrow. Here was disappointment! The first fish seemed just hooked, and now it was escaping the fisher's hands. However, I reassured the child by caresses and kind words, and they went away, promising again to return (which they did the next day); and I heard it reported afterwards that the woman had said, approvingly, "She kissed my child." And she did send her next day, but at the time I could not be sure the promise would be kept. Presently, however, two little girls about eight years old trotted in, followed by their respective mothers, and I think their grandmothers also, for several women of different ages and degrees of rags came in, and there was a great deal of unveiling, and saluting, and chattering. At last the grown-up children departed, and the two little scholars, with the two Syrian children (sisters to the young teacher), were established on the mat, and were soon joined by several more, till at length, by about ten o'clock, we had nine of them seated in a semi-circle—all Mahommedans! Each was now asked her name in turn, and then who had made her, to which the older ones replied, "Allah." Several little ones said, "Mohammed."

The first verse of the Bible, "In the beginning," &c., was then repeated to them, and they were taught to say it, first each one by herself, and then altogether. This

was the beginning of instruction to them, poor children! The young teacher was too inexperienced to be able to explain it, so I did what I could in that way; and then we both set to teaching the first five letters of their difficult alphabet, till they seemed to be getting tired; they were thus allowed a rest, and afterwards a singing lesson was commenced.

The neighbours might have supposed a set of cats to be the pupils, if they listened to the discordant sounds which the first attempt at a gamut produced; but, as the proverb says, "Children should not see things half done." Three months later a stranger visiting the school was delighted at the sweet singing of the hymns! The mewing and squeaking were nearly forgotten by that time.

The children were delighted when the work-hour arrived; the real inducement to most of them and their mothers being the needlework. Perhaps the teachers were not sorry when every brown middle finger was supplied with a new thimble, and they could sit down for a few minutes. No one who has not tried it can conceive the difficulty of teaching those who have not only no wish to learn, but no idea of what learning is, or what possible good is to be gained by all this trouble; and of course the strain upon the mind is greatly increased when one's knowledge of the language is very limited indeed.

The children all took willingly to sewing; indeed, they had many times in the course of the forenoon thrown down the cards, and cried out, "The work! give us the work!" The English needles, and scissors, and thimbles, gave much pleasure, and were eagerly examined by some mothers and elder sisters, who paid visits to the school-room in the course of the day to see what the foreigner was doing with their little ones; for if ignorant, they are usually very fond parents. Some brought bread, bunches of raw carrots, or some such dainty, and, after giving it to the children, would squat down on the mat to watch the proceedings. Of course it did rather interfere with business, but it will not do to strain a new rope too tight; and, besides, Eastern manners are unlike ours, and I thought it wisest never to meddle with them, unless some real evil was in question.

Though ragged and dirty, the children had not in general the starved looks of too many scholars in our beloved country; nor do ragged clothes and dirty faces imply such a degree of poverty as with us. In the higher classes, a child is often intentionally kept dirty to avoid the evil eye; and perhaps this feeling may have given the idea that ragged clothes were no disgrace. In the country villages a blue cotton shirt is the unvarying costume of boys and girls, the latter having the addition of a veil, the former of a cotton cap. But in the city, dress is more varied, and most of the scholars wore coloured print trousers and little jackets, or some other article; they looked much as if the contents of an old clothesman's bag had been scattered over them at random, as there was not one of the nine in whole or well-fitting garments. Still, when (between coaxing and a little manual aid) the young faces were all washed clean, they were not a bad-looking circle: several had very pretty features,—the soft, black eye of Egypt has great beauty, and they all have white and even teeth.

On the second day we had fourteen scholars. As they entered, each kicked off her slippers, if she possessed any, at the door (I think more than half had some kind of shoe), and then went up to kiss the hand of the superintendent, and lay it on her head; both which processes became pleasanter when cleanly habits had come a little into fashion! One little thing was led in by an elder sister, a fine, tall girl, about fourteen or fifteen, wearing the common blue cotton garment, with its limp drapery, and a pink net one within it, and what resembled some one's old table-cloth upon her head. This was Shoh!—a name almost impossible to render correctly by writing, except, perhaps, by a note of admiration, to imply the sudden stop of the sound; it signifies "Ardently loved!"

We did not know at this time that Shoh was married, and only supposed she thought herself too old to come to school, though manifestly wishing to do so. She came in and out, listening and smiling, and at last, about noon-day, again returned, bringing an infant brother, in a very dirty condition, riding on her shoulder, and a quantity of oranges in the end of her veil. These last she poured into my lap, being a present to show her good-will, and at almost the same instant the baby was adroitly lowered from the shoulder and popped upon the floor, with a bit of sugar-cane stuffed into his little hand; while Shoh planted herself triumphantly on the mat at my feet, and, seizing an alphabet-card, began repeating "Alef-beh" in an undertone.

The love of learning, or curiosity to see and hear something new, had conquered her matronly dignity, and from that time she paid frequent visits to the school.

Ragged Life in Egypt.

THE

BAPTIST REPORTER.

SEPTEMBER, 1863.

ANNUAL MEETINGS OF THE GENERAL BAPTISTS—1863.

We have heard of a quaint old English writer, who amused himself and his readers by comparing Nottingham with Jerusalem. Was Jerusalem "beautiful for situation," so was Nottingham. Were the "mountains round about Jerusalem," so were the hills round about Nottingham. And so he went on with his odd fancies.

Jerusalem, however, of old time, "was the place where men ought to worship," and certainly Nottingham is the place where the General Baptists ought to congregate. With three commodious places of worship within the borough, attended by large and respectable congregations, the friends residing there, and in the vicinity, were competent and generously willing to entertain a considerable number of ministers and visitors from various parts of the kingdom.

And they came, to use a scriptural phrase, "from Dan even unto Beersheba;" not only from the numerous village congregations in the vicinity of the town, and the midland region in which Nottingham is situate, but, thanks to the "rails," from all other parts of the kingdom wherever the General Baptist churches are to be found.

What a change from the days of our fathers, "sixty years ago," when our old friend Ellis of Halifax would "take his staff," as he was wont to say, and tramp on foot nearly one hundred miles to attend a midland association.

Forty years ago (1823), the Association was held in Nottingham in the same place of worship. At that time the writer had become a village pastor near the Lincolnshire banks of the Humber. He wished to attend the Association for the first time; but how could he get there? only on foot. So he rose early and walked thirty-eight miles on Monday, and thirty-three on Tuesday. Now, were he living in the same village, instead of two days walking, he might be conveyed by rails in two hours! We old folks "cannot but remember such things were."

The convenience afforded by cheap and rapid conveyance, not only affords opportunity for greater numbers to attend the annual meeting, but permits the business to commence and close one day sooner. This also is an improvement on the "former times."

For these and other reasons the attendance on this occasion was unusually large during the whole of

the sittings, even to the close, when a greater number were present, we believe, than were ever seen before on the last evening.

The proceedings were commenced by a Devotional Service at seven o'clock on Monday evening, in Broad Street Chapel, when Rev. W. Orton, of Louth, presided, and several ministers and brethren supplicated the Divine presence and favour.

Reports and statistics from the churches were read before and after breakfast on Tuesday. At ten o'clock the Rev. J. C. Jones, M.A., of Spalding, the Chairman-elect, took the chair, and proceeded to deliver the Annual Address. Expectation of something extraordinary had been excited, and it was not disappointed. Delivered with the characteristic animation of the writer, and though lengthy, yet lively, and peculiarly adapted to the circumstances of the connexion and the times passing over us, it was, after a few free comments on some of its passages, unanimously agreed that it be printed in the Minutes.

Rev. J. Salisbury, of Hugglescote, was appointed Vice-Chairman, and Mr. W. Newman, of Louth, Assistant Secretary. Ministers and friends of other denominations were then cordially welcomed to attend the sittings, and the Association being fully constituted, proceeded with business in the appointed order.

In the evening the Annual Home Missionary meeting was held in Mansfield Road Chapel, Mr. Alderman Felkin, of Nottingham, in the chair, who expressed his cordial sympathy with the proceedings of the body, for he himself was the son of a General Baptist minister. Reports and Cash Statements from the District Societies were then read by the secretaries; after which energetic addresses were delivered by Messrs. Clark of Halifax, Lees of Walsall, Alcorn of Burnley, and Allsop of Whittlesea.

This was the largest and most cheering meeting ever held by the General Baptists on behalf of their Home Missions, and a larger collection was made than on any former occasion. Indeed from the attention given, and the interest excited, it appeared to be evident that the friends of the Connexion were at length convinced, that more than ever had been done must be done for their Home Missions, or little progress would be made in the formation of new churches in populous districts; and not only so, but the Foreign Mission and the College would suffer loss from want of support to enable them to sustain and extend their operations. The debt now owing by the Foreign Mission will, we hope, soon be removed, as well as the balance due for the College buildings. When these are effected, the next united effort of this small but compact body of British christians should be in the direction of Home extension. We observe that it wants but six years to the Centenary of their union. Within half that time the incumbrances of the institutions to which we have alluded will very probably be removed, leaving a clear course for a simultaneous and vigorous attempt to organize and establish an efficient society for the extension of the gospel at home. We recommend the secretaries of the districts to lose no time in bringing this matter before their respective Conferences; let them bespeak and claim boldly a prior claim on behalf of the Home Mission at the next annual meeting; and thus, and by other means, bring this important business before the notice of the denomination. The Centenary will then be celebrated with a distinct object before it, and one which would be in perfect keeping with

the design of the founders of the Connexion.

We offer these suggestions, because in nothing, so far as we can observe, does this organized section of the baptists come more short of their obvious duty than in their home missionary efforts. They are doing but little at present, and except they take some such step as the one indicated, they may do less, or as some might say, they may *progress backwards*. A good Creed they want not—their principles are embodied, they say, in the Great Commission; but they do need a better organization for this important object, sustained by far more liberal contributions. Let us hope that the coming Centenary will form an era in the history of the body which our children's children will look back upon with delight as the time when, endued with power from on high, their fathers began a new course of life and labour in the service of their Divine Redeemer.

On Wednesday morning, before and after breakfast, the reading of States and devotional exercises were resumed. At eleven, public worship was held in Mansfield Road chapel, when the Rev. J. Clifford, B.Sc., B.A., of London, opened the service, and the Rev. Thomas Watts, of Wisbech, preached from 1 Chron. xxix. part of fifth verse. In the afternoon, at half-past two, the Rev. J. Burns, D.D., of London, preached at Stoney Street chapel, from Romans xii. 4, 5, and the Rev. W. Dyson, of Long Sutton, read the Scriptures and prayed. The Communion of the Lord's Supper was celebrated at the close of the sermon, the Rev. W. R. Stevenson, M.A., pastor of Broad Street chapel, presiding, and the Deacons of the three Nottingham General Baptist churches assisting at the table. Thanks were given by the Revds. H. Hunter, of Nottingham, and Thomas Stevenson, of Leicester. The chapel was crowded in every part, and upwards of 1,500 brethren and friends united in this solemn and impressive service. Dr. Sutton's hymn, "Hail! sweetest dearest tie that binds," &c., was sung at the close.

At half-past six, the Foreign Missionary meeting was held in the same chapel, John Heard, Esq., of Nottingham, in the chair. The Revds. J. J. Goadby, of Leicester, J. Burns, D.D., H. Wilkinson, of Norwich, and T. W. Mathews, of Boston, addressed the meeting. Prayer was offered by the Rev. H. Hunter.

The whole of Thursday was devoted to Connexional Business. At twelve o'clock the Annual Circular Letter was read by the Rev. W. Underwood, of Chilwell College, upon "State Aid to Education in connection with Nonconformist Day Schools." There was not time for the Evening Conference, as business was not closed until nearly nine o'clock.

The Representatives of the Churches, about two hundred and fifty, occupied the floor of Broad Street chapel, a platform being erected for the chairmen and secretaries, the non-representatives occupying the gallery and a few of the sittings below. As usual, some difficulty was found in getting the ladies to conform to these regulations; for

> "The wilful sex will have their way,
> In spite of all their lords may say;
> Before our eyes we saw them shine,
> All disobedient, all divine!"

But we must proceed with the business.

Admission of Ministers.—The Report of the Committee recommending the admission to the list, of J. Cookson, M.A., of Lincoln, and C. Clark, B.A., of Ashby-de-la-Zouch, was adopted; and a new Committee appointed.

Denominational Literature.—The Committee recommended (1) That a series of volumes be published by

subscription, on the responsibility of the Association, or its Committee, and that the price do not exceed 8s. 6d. a volume.—(2.) That it be completed not later than the year 1870, the hundreth anniversary of the denomination.—(3.) That it be called the Centenary Memorial Library.—(4.) That the series be completed in about six volumes, and that these volumes be assigned as follows:—One to the Early General Baptists; one to the Taylors; one to the Deacons, their contemporaries and immediate successors, including the names of Freeston, Felkin, Orton, Pickering, &c.; one to Mr. Pike and the early missionaries; one to Messrs. Jarrom, Wallis, Stevenson, Goadby, Jones, &c.; one to the Circular Letters.—(5.) That the first volume be ready next year if a sufficient number of subscribers can be obtained; and that prospectuses be issued as soon as possible.—It was also suggested that a volume be added containing an historical review of the chief events of the denomination during the century.

Resolved:—1. That the report be received and adopted.—(2.) That the carrying out of the proposed plan be left in the hands of the Committee.

Trust-Deed Custody and Registration.—G. Stevenson, Esq., of Leicester, made an interesting verbal statement respecting the necessity for caution by our churches in having recourse to Sir Morton Peto's Act. Resolved: That the thanks of the Association be given to Mr. G. Stevenson for his valuable and important suggestions.

National Society for Aged and Infirm Baptist Ministers.—The Rev. B. C. Young, of Coseley, was introduced to the Association as a deputation from the Society, and, with the Rev. J. Martin, B.A., of Nottingham, spoke on behalf of the Society. Resolved: That the thanks of the Association be given to Mr. Young and Mr. Martin for their kindness, and that we cordially commend the Society they this day represent to the sympathy and support of the churches of the denomination.

Baptist Union.—A Letter was read from the Secretary, Rev. J. H. Millard, B.A., calling attention to a resolution of the Annual Session of the Union, commending the proceedings of the Union to the Associations, and soliciting more liberal support. Resolved: That the interests of the Baptist Union be recommended to the liberality of our churches.

Slavery and Recognition of the Southern Confederacy.—After considerable discussion it was resolved:

1.—That it is with grief and indignation this Association has learned that ministers of religion of various denominations, including baptists, in the Southern States of North America, have issued a manifesto appealing for sympathy to all christians throughout the world, in their maintenance of slavery. That this Association does, in the most emphatic manner, record its protest against this most unjust and impious principle.

2.—That, in view of Mr. Roebuck's motion to be presented to the House of Commons on the 30th of this month for the Recognition by this country of the Slave-holding Confederacy, it is the duty of this Association to aid the expression of public opinion, by petitioning the honourable house against such proposal. That the following petition, therefore, be signed, on behalf of this Association, by its Chairman and Secretary, and be forwarded for presentation:—

The Petition of the Association of General Baptist Churches, assembled from various parts of the Kingdom, at their Annual Meeting, held at Nottingham, June 25, 1863,

Humbly Sheweth,—That your petitioners highly approve of the conduct of

her Majesty's Government, in hitherto declining intervention in the present quarrel in America; and entreat your Honourable House to reject every proposal which may contemplate any alteration of the recent policy of this country towards the States of America.

And your petitioners will ever pray, &c.

Baptist Lancashire Relief Committee.—Letter from G. T. Woodson, Esq., of Leeds, respecting the kindness and fraternal sympathy of the Baptist Lancashire Relief Committee. Resolved: That this Association has heard with great pleasure of the generous aid afforded by the Baptist Lancashire Relief Committee to the General Baptist churches of Lancashire and Cheshire during the recent severe distress; that it offers, on behalf of our distressed brethren, its warmest thanks both to the Committee and to the subscribers they represent for this timely help, while it hails the spirit in which that help was given as an expression of true brotherly love, and as a means of drawing the two sections of the baptist body into closer and more practical union.

Congratulatory Address to the Prince of Wales.—Resolved: That the following congratulatory address, signed by the Chairman and Secretary, be presented to His Royal Highness the Prince of Wales:—

"To H.R.H. Albert-Edward, Prince of Wales,—May it please your Royal Highness, we, the Ministers and Representatives of the Churches of Protestant Dissenters denominated General Baptists, in Annual Session now assembled in Nottingham, beg to approach your Royal Highness to offer our hearty congratulations on your recent auspicious marriage with Her Royal Highness the Princess Alexandra of Denmark. Sincerely attached to the throne of these realms, and rejoicing in the civil and religious liberties we enjoy under the reign of our beloved Sovereign, we hail with satisfaction your Royal Highness's marriage with so illustrious a Protestant Princess.

We offer to Almighty God our earnest prayers that the alliance may greatly contribute to the domestic happiness of your Royal Highness, and promote the honour and prosperity of the nation."

Temperance Societies of Nottingham.—Letter from the Secretary asking for a deputation to receive Address. Resolved: That the Rev. Dr. Burns, T. Barrass, J. F. Winks, and Messrs. Roper and Bennett, be the deputation to receive the address.

Hymn Book.—Report: The sales during the year have been scarcely equal to those of former years, but the trustees have great pleasure in placing at the disposal of the Association £50 from the profits. If the churches would make a little effort to extend the sale of the Hymn Book, the Association Fund would be proportionally benefited.

Resolved: 1. That the report be received and adopted, with thanks to the Committee.—2. That we recommend the Committee to take into consideration the propriety of reducing the price of the Hymn Book as they may find it possible. An edition at 1s., bound in cloth, was suggested as desirable.

Foreign Mission.—Resolved: 1. That Messrs. J. F. Winks and J. Roper, of Leicester, R. Wherry, of Wisbech, E. Johnson, of Derby, and John Sutcliffe, of Heptonstall Slack, be added to the Committee in the place of Messrs. T. D. Paul, J. Hawley, and C. Roberts, who retire according to rule, and of Mr. W. Wilkins, who wishes to retire on account of feeble health.

2. That the churches of our denomination be earnestly requested to take immediate steps to remove the debt of our Foreign Mission; that a Committee of Ladies be appointed to accomplish, as soon as possible, this important object; that Mrs. Wilkinson be requested to act as Secretary, and that the nomination of the Committee be left to the Leicester Sub-Committee appointed specially to consider the state of the Society.

Home Mission.—Resolved: That the Treasurer be Mr. W. Stevenson;

the Secretary, Rev. W. Chapman; and the following gentlemen the Committee for the ensuing year, viz., Messrs. J. F. Winks, J. Earp, T. W. Marshall, A. Goodliffe, T. Hill, and J. Prince.

The College.—The reports from the Secretary, President, and Examiners, were read. Ten students have enjoyed the advantages of the institution during the past year. The senior student, Mr. Greenwood, retires to attend the classes at the London University, and Mr. Cross has entered on ministerial duties at Coventry; other candidates have been accepted on probation to fill up these vacancies, and there are more applicants. It is a matter of great satisfaction to the Committee to believe that the generosity of one of their most liberal friends will provide a Scholarship at one of the Universities for proficiency at Chilwell. It was stated in the last Report that £1,400 of debt remained on the property at Chilwell. From funds in hand, and cash kindly advanced by him, the Treasurer has paid off £400 from the above sum, and hopes to reduce the remainder during the year by the amount realised by the Bazaar now open, and other monies that may yet come to hand. The officers of the College were reappointed, the yearly vacancies in the committee filled up, and auditors nominated. Votes of thanks were also passed to parties who had rendered valuable gratuitous services in managing the College property.

The next Association.—To be held at Boston.—*Chairman*, Rev. R. Ingham, Vale, Todmorden.—*Preachers.* Revds. E. Stevenson of Loughborough, and H. Wilkinson of Norwich.—*Letter.* "On amusements and relaxation in their relation to the christian life and character;" writer, W. R. Stevenson, M.A.

After the usual votes of thanks to the Chairmen and officers of the Association, with a warm expression of obligation to the friends at Nottingham for their generous hospitality, the Chairman concluded with thanksgiving and praise for the peace, love, and harmony, which had happily prevailed during the whole of the sittings of the brethren.

The Bazaar for the benefit of the College property was well furnished with a great variety of useful and ornamental articles, chiefly supplied by the ladies of Nottingham, who displayed their wares with great taste, and urged the visitors to purchase with that peculiarly persuasive eloquence that few are able to withstand. The sales, we hear, realised the handsome sum of £380.

The celebration of the Lord's Supper was a new feature of the proceedings. Thirty years ago a proposal was made for such a communion, but our fathers demurred on scriptural grounds — the ordinance, they urged, was for individual churches; there was no precept or precedent in the New Testament for such a celebration of the Lord's Supper. To meet this objection, it was now arranged, that it should be understood that the pastor and members of the church in Broad Street, where the Association met, were about to attend to that service in Stoney Street chapel after the sermon on Wednesday afternoon, when they would welcome the members of other churches or any other baptized believers to sit down with them. This was done; and we have already referred to the manner in which the service was conducted. It was such a scene as seldom is or can be witnessed. The spacious chapel was filled to overflowing; the very large gallery, and the aisles, the organ recess, and part of the stairs, being occupied by communicants, while some partook sitting or standing on the wide pavement of the chapel yard. The

deacons discharged their difficult duty with order and propriety Tears flowed abundantly, especially down the cheeks of the aged. They could not help it, the scene was so exciting, adumbrating to them the great assembly in heaven, which they hoped soon to join.

And yet above all our meetings for christian communion on earth, we prefer the celebration of this ordinance at the appointed seasons by our individual churches, when, all outward excitement absent, we can quietly sit down and meditate on the amazing love of Him whose death we are showing forth; and above all singing on earth, we love that, before we go out, when all join to sing the hymn of praise to Christ, our Lord and our God.

We could not but notice, that of all the ministers who were present and took part in the proceedings in the same place forty years ago, only one, our venerable brother Cheatle of Birmingham remained! They continued not by reason of death; but they were faithful in the things which pertain to the kingdom of God and the name of Jesus Christ. May their successors be followers of them who, through faith and patience, are now inheriting the promises.

GENERAL SUMMARY OF STATISTICS.

Members added—	
Baptized	1180
Received	388
Restored	103
	1671
Numbers reduced—	
Dismissed	306
Excluded	198
Withdrawn	129
Removed	247
Dead	321
	1201
Added	1671
Reduced	1201
Clear Increase	470

Poetry.

FINISH THY WORK.

Finish thy work, the time is short,
The sun is in the West;
The night is coming down—till then
Think not of rest.

Yes, finish all thy work, *then* rest;
'Till then, rest never;
The rest prepared for thee above,
Is rest for ever.

Finish thy work, then wipe thy brow;
Ungird thee from thy toil;
Take breath, and from each weary limb
Shake off the soil.

Finish thy work, then sit thee down
On some celestial hill,
And of its strength-reviving air
Take thou thy fill.

Finish thy work, then go in peace;
Life's battle fought and won;
Hear from the throne the Master's voice,
"Well done! well done!"

Finish thy work, then take thy harp,
Give praise to God above;
Sing a new song of mighty joy
And endless love.

Give thanks to Him who held thee up
In all thy path below;
Who made thee faithful unto death,
And crowns thee now!

Reviews.

The Baptist Denomination in the North of England. By William Walters. London: Heaton and Son.

This small pamphlet contains the substance of a discourse preached before the "Northern Association" by the zealous pastor of the Bewick Street baptist church in Newcastle. The text is appropriate—"There remaineth yet very much land to be possessed."

Introductory to the subjects he proposed to discuss, Mr. W. observes:—

"While endeavouring, a few weeks ago, in anticipation of this service, to fix on a subject that would be likely to prove interesting and profitable, it occurred to me, that a review of our position as a denomination in this part of the country, would not be inappropriate to the occasion, and might, with God's blessing, be useful to us all. I therefore resolved to look at our past history and present state, to try to find out some, at least, of the causes which have operated to our hinderance; to ascertain our difficulties and discouragements; to glance at any signs of hopefulness; and to endeavour to get you, together with myself, to realize, in all their impressive importance, the duties which are incumbent upon us, as the descendants of an heroic ancestry, and the servants of our Divine Lord.

The baptists entered these northernmost counties of England, to possess them, upwards of two centuries ago. At that time the district was lamentably destitute of religious instruction. Bishop Sandys, in a sermon preached before Queen Elizabeth, during the latter half of the sixteenth century, pleads for it in the following language:—'If there be no salvation but by faith, no faith but by hearing the word of God, how should the people be saved without teachers? The mother city of the realm is reasonably furnished with faithful preachers; certain other cities, not many in number, are blessed too, though not in like sort. But the silly people of the land otherwhere, especially in the north parts, pine away and perish for want of this saving food; they are much decayed for want of prophecy. Many there are that hear not a sermon in seven years, I might safely say in seventeen. Their blood will be required at somebody's hands. The Lord deliver us from that hard account, and grant redress with speed.' In this condition—the destitution in certain localities growing somewhat greater—we find the district towards the middle of the century following. Mr. George Lilburne, mayor of Sunderland, sent a petition to Parliament on behalf of a number of the parishioners of Muggleswick, requesting that body to interfere for their spiritual welfare, in which the petitioners say, 'To all christian people, to whom these presents shall come, know that we are a people in that our parish of Muggleswick who have been destitute of a preaching minister; yea, ever since any of us, that are now breathing, were born, to our souls' grief and dreadful hazard of destruction: neither is it our case alone, but also ten or twelve parishes all adjoining, are, in like manner, void of the means of salvation.'

Such was the famine of the bread of life in Durham and Northumberland, when, about the year 1650, God in his providence sent our spiritual ancestors northwards. Some of them were soldiers; others were civilians. They were desirous of maintaining the worship of God and observing the ordinances of Christ for themselves, and at the same time were affected by the sight of those around them who were perishing for lack of knowledge. Consequently, they at once commenced preaching the Gospel. At Newcastle, at Hexham, at Broughton, at Stokesley, and elsewhere, they planted christian churches and gathered in precious souls, for whom no one had cared, to the fold of the Good Shepherd. Their presence and labours were regarded by the people as the smile of God. The language of the church at Hexham, in a fraternal letter to the church in Coleman Street, London, may be considered expressive of the gratitude and joy of other neighbourhoods also:—'And now was the time determined by the Father for the revealing of his will to us poor creatures; and the dawning of the glory of the Lord arose upon us; even upon us did light break who were a people sitting under gross darkness, even under the shadow of death.'

From that time to the present the baptists have continued their hold on these counties. But it must be seen and felt by all that, taking into account their early successes, the length of time they have been here, the increase of the population, the more rapid and extensive growth of other religious bodies, and additional considerations, which it is unnecessary to name, their hold is nothing like as comprehensive and tenacious as it might have

been, and as it ought to be. Upwards of two hundred years ago, our standard was erected in the name of Emmanuel, 'and there remaineth yet very much land to be possessed.'

Can we assign any reason for this? What have been the obstacles which have impeded our progress? Why are our operations more limited than those of other bodies around us? Why have we not assumed a more aggressive character, and subdued larger portions of the district for Christ? After a careful examination of the history of our churches during the past, and with some knowledge of their present state, I have reached the following conclusions."

The preacher then enters on a discussion of the subject, and concludes with an earnest exhortation to faithful perseverance.

"In conclusion, brethren, while we ought to be deeply humbled on account of past shortcomings, let us thank God for any degree of success we have enjoyed, and take courage for the future. We have the example of our departed ancestors to guide and cheer us. We, who are in the ministry, may contemplate with profit the lives of Thomas Tillam, John Ward, Henry Blackett, Isaac Garner, David Fernie, Charles Whitfield, Robert Imeary, James Williamson, George Sample, and others whom we cannot now name. The deacons of our churches have noble patterns of christian worth in several members of the Angus family, in James Jopling, Richard Fishwick, Christopher Spence, John Rennison, and many more. There have been mothers too in our Israel, the memory of whose virtues is as the fragrance of sweet spices, or the breath of May. Being dead, these saints yet speak. We owe them a debt of reverence and affection which will be best paid by unreserved devotion to the cause they held so dear. Let us be inspired by their example; and follow them who, through faith and patience, inherit the promises!

We have the truth on our side; and, therefore, must one day triumph. We serve One who has all power given unto Him in heaven and in earth; who has entrusted to us this great commission,—'Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you;' and who, for our encouragement, has added: 'Lo, I am with you alway, even unto the end of the world.'

Baptized anew into the love of Christ, let us go forth to our toil. Let us sow broadcast, on plain and valley and mountain-side, the seed of truth. Always let us sow; with the first light of morning, beneath the hot sun of noon, and when the grey shadows of the evening darken into night. We may see the springing, or that sight may be denied. Of one thing we may be sure, sooner or later that seed shall germinate and grow. There are rains in the future that shall fall upon it, and gentle dews; the light and warmth of suns yet to shine shall quicken it into life and perfect its maturity. And, when like Blackett and Garner, and Whitfield and Sample, and other worthies of former days, we are sleeping in the dust, the seed of our sowing will blossom in ten thousand forms of beauty, and bring forth the fruits of righteousness for ever.

Our day of usefulness is closing fast. Presently it will be sundown with us all, and the darkness of the grave will be upon us. Let us work while it is day, knowing that the night cometh when no man can work. Thus shall we be happy ourselves; thus shall we be centres of light, fountains of blessing, sources of life to others; thus will Christ be magnified in us to the Father's glory. 'Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labour is not in vain in the Lord.' Amen."

This discourse affords many valuable suggestions to those who, in similar places or districts, are struggling to maintain "the faith once delivered to the saints."

Prize Essay on the Evils of the Present System of Church Patronage with their Remedies. London: Longman, Brown and Co.

PARLIAMENT having just arranged that the "livings" in the gift of the Lord Chancellor shall be sold by auction to the highest bidder, the subject of Church Patronage has recently attracted much public attention. We are told that "A clergyman of the Church of England, who, in the year 1850, offered a prize of 100 guineas for the best Essay on the moral and religious advantages of the Great Exhibition, has offered a prize of 50 guineas for the best Essay on *the Evils of the present system of Church Patronage, and suggestions on the best means of remedying those evils.*" In consequence of this offer, several Essays were sent in, and one was selected to which the prize was awarded.

This little pamphlet is a kind of little "pilot fish" to the Essay, and contains

some remarkable facts respecting the monstrous abuses of the English Ecclesiastical System. We extract the motto of its title-page.

"Not only 'slaves,' but the 'souls of men' are mentioned as articles of commerce, which is, beyond comparison, the most infamous of all traffics that the demon of avarice ever devised, even almost infinitely more atrocious than the infamous slave-trade. Yet, alas! it is very far from uncommon.....Nor has the management of Church Preferments, and many other things, been any better than trafficking in souls; and it would be highly gratifying to Protestants if we could say that this merchandise has been peculiar to the Roman Anti-christ, and exclusively their guilt, and that none among us were 'partakers of their sins.'"—*Rev. T. Scott*, on Rev. xviii. 13.

Christian Activity.

OPEN-AIR MISSION.

From the "Tenth Annual Report of the London Open-Air Mission," published in July, we give a few extracts.

"In reviewing the work of the ten years which have elapsed since the formation of the Society, the Committee desire to express their devout gratitude to Almighty God for the measure of success which he has been pleased to vouchsafe to open-air preaching. When the mission began but little open-air preaching was attempted, and that little was often done by poor and despised men. Now, not only are there hundreds of earnest christian laymen of all classes who either statedly or occasionally preach out of doors, but a large number of bishops and clergy and ministers of all denominations are found preaching in the open-air, and the practice is encouraged by the Church Pastoral Aid Society, the London Diocesan Home Mission, the London City Mission, the Country Towns' Mission, the Home Missionary Society, the Islington and Clerkenwell Home Missions, the Christian Instruction Society, the Young Men's Christian Associations, and other kindred institutions in London, besides the various city and town missions throughout the kingdom. In fact, open-air preaching has become an established institution, and is now regarded as an absolute necessity by those who know the condition of the masses of this country, and are anxious to carry out the Saviour's last commission, 'Preach the gospel to every creature.'

The principles of the mission are well known. Believing it to be the duty and privilege of every real christian to aid in making known the Saviour's love to others, the Committee have endeavoured to seek out properly qualified laymen, who are encouraged to speak in the open-air.

These men are not paid for their work, but are formed into Associations, assembled in monthly conferences, and supplied with tracts and books. Last year sixty-five of them were elected as members of the mission, and each is supplied with a magenta-coloured ribbon, on which is written his name and date of admission, as a badge of membership, and for use as a marker for the Bible while preaching.

Among the qualifications necessary for an open-air preacher may be enumerated a good voice, naturalness of manner, self-possession, a good knowledge of Scripture and of common things, an ability to adapt himself to any congregation he may meet with, good illustrative powers, zeal, prudence, and common sense; a large, loving heart, a sincere belief in all he says, entire dependence on the Holy Spirit for success, a close walk with God by prayer, and a consistent walk before men in a holy life.

The following is the opinion of the Rev. Newman Hall:—

'Increasingly I feel assured that open-air preaching is *essential* if the masses of the people are to be reached. And how ready they are to listen! Those who will not cross the threshold of a church, or even enter a tent or a

theatre, when open for divine service, will stand and listen for an hour on the pavement or in the parks.

I wonder that our educated gentlemen who can speak well on other topics, and who love the Saviour, do not go forth into the highways and proclaim the good news. That is work by no means to be confined to the clergy. In fact, the style of the pulpit is not the style best adapted for the street and park. A christian layman, loving Christ, of good education and ready speech, will generally be listened to with more attention than one whose profession is regarded as that of preaching, and who has to overcome the prejudice that he only preaches because he is paid.'

The opposition to the work (properly conducted) decreases every year. It is only in low Roman Catholic neighbourhoods, or at places where the infidels or Romanists congregate, that strong opposition is met with. And these places are becoming fewer in consequence of the police having stopped all discussions at King's Cross, the City Road, and similar places. While these discussions were allowed, no doubt much good was done by earnest christian men of ability, who were always ready to defend the truth; but it is a question whether more harm was not done by those who advocated error, than good by those who advocated the truth.

While the opposition decreases, the interest and encouragement increase more and more. We cannot record even a tithe of the hopeful cases which are brought under our notice by letter and at the monthly meetings. Who would have thought a few years ago that a crowd assembled to see an execution at the Old Bailey would have listened for two hours to preaching carried on at four stations in its midst?

The parks were closed against the preachers last October, in consequence of riots about Garibaldi, wholly unconnected with open-air preaching. The Committee took no immediate steps in the matter, because they anticipated that the law which excluded the preachers would also exclude the Sunday bands. They deeply regret, however, that instead of this, an act of great injustice has been committed. The bands have been re-admitted on a firmer footing. They have a new stand, are allowed to sell programmes, have 'Sunday Band' painted on the backs of their chairs, and receive donations on the spot for their funds; while any one who attempts to sing a hymn, or speak to the people about the way of salvation, is at once stopped by the park keepers, or marched out of the park. However, the gospel cannot be bound: it must have free course. Consequently, the strength which was spent in the parks last year is now employed in the public thoroughfares, and the more retired courts and alleys. Thus good is brought out of evil. Our St. Pancras Auxiliary has set a good example in this respect. Debarred from preaching to their usual large crowds in Regent's Park, they have taken up and maintain regularly eighteen stations in different parts of that extensive parish every Sunday.

After all that has been done, how very much yet remains to be done! Although so many hundreds of open-air preachers are at work, how many more ought to be at work! While so many are active, how many are slothful; and while some hearken to the command, 'Son, go work to-day in my vineyard,' how many are still 'all the day idle!' While thousands of services are annually held, how very many more might be held! While sowers of the good seed are busy, how much busier are those who sow tares! While a few sinners are saved, how many are daily sinking uncared for into everlasting death! What thoughtful christian can walk through our large towns and see the thousands who have positively nothing to do, and are ready to hear anything, without either trying to make known the gospel to them, or fervently praying that more labourers may be 'thrust forth' into the harvest? How imperative the command, 'Go ye out,' and 'compel them to come in.' How cheering the intimation, 'Yet there is room.' How sweet the promise, 'Lo, I am with you always.' And how sustaining the assurance, 'My word shall not return to me void.'"

Revivals and Awakenings.

THE LANCASHIRE DISTRESS.

THERE are many dark pages in the history of the cotton famine of the past twelve months, and we have long pondered them. We have had our attention called to different kinds of commercial evil and commercial trouble, both as it regards employers and employed. The public-houses and pawnshops, the distress and poverty, the idleness, the cottages emptied of furniture, families ruined and beggared, have all passed in review before us. "Hands" standing about the streets, have nothing to do, having no "home," no comforts in their bare rooms, no food in their empty cupboards, have made our hearts sad. Moreover, it has pained us to think that some will forget the sorrow when prosperity returns, and that public-houses will be just as much frequented, and wickedness just as much practised, as before the distress. We sometimes think, too, of the coming winter, what it may bring in the way of trouble, and of the long time which must elapse, under the most favourable circumstances, before things can right themselves. Many such recollections and forebodings may engage our minds; still, it is permitted us to review the past year as it regards the good which has resulted.

The history of Lancashire distress 1862—1863 is wonderful in many ways. The first thing which naturally strikes us is the amazing resources which have been brought forth to the relief of the starving.

The mind recurs to the millions raised, to the public funds, and to the private help, to the clothes, goods, food, &c., distributed so plentifully. It were easy to find fault with many things done, but one rather wonders now, on looking back, at the good administration of many of the committees, and we cannot but admire the self-denying labours of gentlemen and ladies, merchants and tradesmen, clergymen and ministers. The private inquiry and house-visitation, in order to find out the most distressed and to administer funds, the confidence in almoners, the tenderness and compassion shown, as well as the religious instruction afforded, are undoubtedly facts of great weight.

There can be no question as to self-denying devotion on the part of many; weakened health testifies of their unremitted labour. We might have done better had there been some hundreds more gentlemen and ladies engaged in the good work. Let us be thankful for those who, leaving their comforts and luxuries, have given themselves to the help of the poor. Those from the middle classes have done much service. The relief rendered in a large number of instances has not been mere pauper relief, but, with christianity and kindness, alms have been dispensed to many whose peculiar circumstances have led them to appreciate the tenderness and consideration shown.

We cannot forget the sight of the soup-kitchen during cold and bleak days; it was no little pleasure to find that many poor and hungry had good soup, good bread, good flour given to them. Of course the spectacle of hundreds of hungry ones, closely packed in rows to receive the food of charity, had its trials, but there was comfort too in the bare fact that food was provided for the starving. The order and arrangement were good; all crushing or pressing was hindered by the regulations adopted. The same may be said of many of the other kinds of relief where the members of committee were gentle and considerate, and where the tickets were given with a kind hand, and inquiries answered without the harshness and rigour too often observed in public administration of bounty.

Emigration has been resorted to as affording more permanent relief than ordinary charity could do. Many christian families have been helped to emigrate, and we doubt not but that these will carry the name of their Master to our colonies. Still, large numbers are waiting for this same aid, and it appears necessary it should be much more largely granted, both for the help of those who may be sent out, as well as for those who remain at

home. May God supply all the needed agency.

The intense gratitude and susceptibility to kindness, the thankfulness and submission, can never be forgotten. The patience under deep distress, disappointment and sorrow, have been but little dwelt upon. Those who have been eye-witnesses bear their testimony that it was extraordinary. The diminution of crime and absence of outbreaks are no little causes of thankfulness. The gratitude was often shown by the readiness and desire of the Lancashire sufferers to shake hands with the friends and visitors who came to them. They hailed them as real friends, and were always glad to testify their thankfulness by words and acts.

It must not be forgotten that by the cessation from mill work, numbers have become more informed, more handy, and more social, and that greater attention has been paid to home duties. New friendships and associations have been formed, and goodwill has been promoted.

Whether we look at the penny classes, the sewing classes, industrial or teaching schools, &c., we admire, with all their defects, the ingenuities and promptness of means used for the occupation of time. In these institutions, men and lads, boys and young men, mothers and daughters, old women and maidens, were cared for and kept warm during the greater part of the day. Shoemaking, tailoring, and carpentering, straw-plaiting, knitting, and needle-work were taught, as well as arithmetic, reading, writing, and geography. There were the ordinary schools, and those for the better informed; there were Sunday classes for men and for over-lookers. Never can visitors forget the impression received on entering the schools. 100, 200, 300, or 600, and upwards, quietly engaged, day by day, during all the months of the famine. Ladies, young and old, giving their time to the women; men of different degrees to the men. How much has been learned we cannot say; in some cases more, in others less, no doubt, but on the whole a good deal has been done.

The singing seemed peculiar to the Lancashire people. The plaintive hymn sung impromptu in the large schools, first by a class at one end, then by another at the other extremity of a large hall, brought out deep feeling. The tunes they sung, their music, and the words, all seemed so real, so impossible ever to forget. Some of the most favourite hymns were "Onward, upward, homeward," "My Father knows," "Nearer home," "Sweet rest in heaven." These hymns the people would at times sing on for half-an-hour together, and with such heart and spirit—in the midst of hunger and poverty.

The real kindness and hospitality shown, for Christ's sake, to those who visited Lancashire for inquiry or for missionary purposes, will never be forgotten. Time, substance, information, lodging and friendship, were afforded to comparative or to real strangers. "The Lancashire distress" was the pass-word.

The religious results are most gratifying. For, although the distress may cease, the effects of missionary and evangelistic work will ever continue. Let it be remembered, to the praise and honour of God, that there have been many conversions, many restorations, and many blessings upon those who before knew not God. These and other results have occurred; and thus, thousands of prayers offered up throughout the land, and throughout the world, for Lancashire, have received answers. We have now abundant cause for giving thanks.—AN EYE-WITNESS.

This statement appears to have been written by one of those warm-hearted and zealous men who were employed by benevolent parties to minister to the temporal and spiritual wants of the suffering operatives and their families, and it appears to be in agreement with several other reports and statements of a similar character, all confirming one remarkable fact, that the privations many were called to endure have been the means of leading them to consider their ways and turn unto the Lord. Thus, while we cordially sympathise with them in their temporal sufferings, we may greatly rejoice if their privations have led them to seek and find enduring riches, treasures in heaven, and an inheritance in the enjoyment of which they shall hunger no more.

Narratives and Anecdotes.

PERUVIAN SLAVE-PIRATES IN THE SOUTH SEAS.

On looking over the columns of the *Sydney Herald* for June 20, received this morning, August 20, we were astounded with grief and indignation, on reading a report of the proceedings at a public meeting held in the Masonic Hall, Sydney, on the previous Thursday evening, the Hon. John Hay, Speaker of the Legislative Assembly in the chair. Missionaries from the islands, and ministers of various denominations, had united in calling the meeting; and details of the enormities perpetrated were furnished. We give extracts of a statement of facts presented by the Rev. W. Murray, many years a missionary, consisting chiefly of authentic reports from the missionaries resident in the islands.

"The first attempts to capture and carry into slavery natives of the isles of the Pacific, so far as our information goes, were made among the small islands of the Tahitian group, under French protection, somewhere about twelve months since. To the honour of the French authorities in Tahiti, they adopted prompt measures to put a stop to these iniquitous proceedings. One vessel, the Mercedes Ulholy, was seized with over 150 natives on board. These, of course, were all rescued. The vessel was condemned and sold, and the captain sentenced to five years' penal servitude, and the supercargo to ten. These infamous men are now undergoing their punishment. Four or five other vessels have been seized by the French, and have had their career as slavers abruptly brought to a close. We are not in possession of particulars as to how they have dealt with the several vessels they have captured. One was allowed to return to Callao, having sold all her rice and other provisions, so as to render it impracticable for her to proceed on her voyage as a slaver. Four others were being detained at Tahiti at the close of April, one of which had been abandoned by her captain, who had fled.

But the French have done more than merely seize vessels and rescue those found on board, they have followed the matter up to head-quarters, demanded of the Peruvian Government every native who has been taken from islands under their protection, and for every one who is missing they are demanding heavy damages. Thus the French are adopting the right course, and for the part they are acting they are entitled to, and will have, the thanks of the civilised world. So far as appears, however, their efforts hitherto have been confined to the islands under their protection, and these are but a very small part of the countries exposed to the ravages of the man-stealer. That they are quite disposed to extend their efforts beyond their own territory, we cannot doubt; but, as a matter of fact, they have not yet done so, and in all the other exposed regions no check has been or is being imposed upon the perpetrators of these deeds of cruelty and blood.

It appears that early this year as many as from 1500 to 2000 hapless beings, collected from the different islands, had been conveyed to South America, and at this date the traffic is being carried on with unabated vigour.

We kow from reliable authority that *twenty-five* vessels have been fitted out for this iniquitous and revolting trade. These were fitted out in Callao, and cleared from that port, under pretext that they were coming to hire labourers. All was to be done by fair arrangement —a thing, by the way, that bears the stamp of absurdity on its face. To mention but a single difficulty: they would find the natives of every separate group speaking a different dialect; and that would be an effectual barrier in the way of entering into an agreement. But their subsequent proceedings show clearly enough the real character of their enterprise. Deception, force, murder, are not the resorts of those who go with honest intentions to engage labourers. And in returning to the coast these vessels further discover their true character by not going to the port whence they come, but skulking into by-harbours. They

do not, however, seem to return very frequently. The necessity for this is avoided by an expedient in keeping with the whole character of their doings. They have a depot at an island called Easter Island. This island is about thirty-six miles in circuit. It lies in longitude 109 W., and latitude 27 S. It is said that they have completely swept the island of its inhabitants. Seven vessels assembled at the island, sent on shore most of their crews, no doubt thoroughly armed, surrounded the natives and carried them off. Having carried off the people, they took hogs, poultry, and whatever else they desired, and burned the houses, reserving, no doubt, as many as they wanted for their own purposes. To this island the slavers carry the wretched beings whom they manage to seize, and a schooner plies between the island and the coast, carrying cargo after cargo to slavery and death.

These vessels are said to be in whole or in part owned by a mercantile house in Callao, and this house is further said to be connected with a firm in Liverpool.

When the Humboldt sailed from Samoa on the 12th of May last, there were three of these vessels about that group lying in wait off the different islands, with the view of picking up any canoe or boat that might venture out to sea. One small boat had been caught. The crew consisted of two Samoans and one Portuguese. The captain was induced to let the Portuguese go. The Samoans he carried off.

On board one vessel that called off Samoa there were 300 natives of different islands, and the captain wished to obtain 400 more to complete his cargo. Think of 700 human beings, accustomed to the most perfect freedom, crowded on board a single vessel, in the heart of the tropics! We have reliable information respecting the following islands and the numbers taken from them:—Fitialangi, 100; Pukapuka, 60; Manahiki and Mangarongaro, 40; Tokelau, 60; Savage Island, 160: total from these islands, 420. These islands, with the exception of Savage Island, which lies in latitude 19 S., and longitude 170 W., all lie towards the line about latitude S. 8 to 10, and longitude W. from 150 to 172. On all these islands, except Fitialangi, we have missions, and it is owing to that that we are in possession of the information we have. But for that we might have been in utter ignorance of what has taken place. And this awakens painful apprehensions as to what may have been the fate of other islanders where no one is found to tell the tale of their wrongs, such as Easter Island, already mentioned, and High Island, from which, it is said, a ship load of people has been taken—that there have been such doings on a large scale, is clear from the fact that, in addition to the number we have named, from 1500 to 2000 have been taken to the house of bondage. On the whole it is certain, that considerably over 2000 either are now in actual bondage, or are on their way to the land of doom, or have had their lives cut short by the hardships and cruelties to which they have been exposed. And we know from good authority that it is designed to raise the number to 10,000, of course making no account of those who die on their way to their destination, or lose their lives in encounters with their captors. Such is the state of the case that now claims our sympathies—a case deplorable in the highest degree. It may be questioned whether ever a case calling more urgently for prompt and effective interference was presented to a christian community. Let any one read the simple artless tales of the Rarotongan and Samoan teachers, Maka and Samuela, and he must be strangely constituted if his soul is not stirred to its lowest depths. One of the most touching incidents that has yet come to light connected with the whole affair is the fact that on the morning following the dreadful day on which the murderous proceedings took place at Savage Island, the natives, while their hearts were bleeding and their tears flowing because fathers, husbands, brothers, and sons were torn from their embrace, should lift up their voice to God in prayer, not to invoke vengeance upon the heads of their guilty oppressors, but to pray that their hearts might be changed, and that they might be led to abandon their wicked courses. How like the spirit of Him whose followers they profess to be—'Father, forgive them, for they know not what they do.' And

these are the descendants of men who rushed upon Captain Cook when he landed upon their shores, as he expresses it, like wild boars, and who themselves were in the same state twelve years ago as that in which they were found by Cook. What a mighty influence must the gospel have exerted upon them!

Still more touching, perhaps, is the scene on board that floating hell where the poor captives were confined. When they supposed the hour had arrived at which they had been wont with their families to worship God in their happy homes—now no longer theirs—they united in their accustomed exercises; they prayed and sang praises to God, and, no doubt, like their friends on shore, sought blessings for the miserable men by whom they were being so cruelly wronged.

The following extract from a letter of Mr. Lawes painfully illustrates these remarks:—'When the ship sailed on the night of the capture, the natives on board thought she was making a long tack; but they soon found that they were really off. They then held a council as to what was to be done; the young men were for seizing the captain and crew, tying them all up, and then taking the ship in, and, when the natives were all safe on shore, untying the crew and letting them go; but the old men overruled this, lest any of the foreigners should be killed in the affray. Two white men, armed, guarded the hatchway, which was shut down, and the poor creatures below were in total darkness. They kept knocking at the door, deck, and sides of the ship, and calling to be let out. After a while, some of the white men went down and beat them for making a noise. When the poor captives thought it was about the time of their evening worship, they united in their wretched confinement in singing and prayer.'

On the following day the vessel stood in again towards the shore. Some natives, ignorant of the character of the ship and of what had transpired, went on board. Those in confinement recognised the well-known sounds of their native tongue. They shouted for help, but of course in vain. By desperate efforts they succeeded in breaking a hole in the door large enough to let one through at a time. A number succeeded in reaching the deck, and rushed over the ship's side into the sea, but there were only two or three small canoes—land was a long way off, and some were not able to swim well. The wretches on board fired from the deck upon the helpless natives in the canoes and the water. A boat was lowered, and many were recaptured. Seven only escaped. Among those carried off were thirteen church members, and many candidates. Eighteen wives are left without husbands, and sixty-three children are deprived of their fathers.

In another part of the island still more dreadful scenes occurred which we must not particularise. In reference to these, Mr. Lawes remarks:—'One young man, Simeona, a church member, was brought home a corpse, shot through the head. The white wretches fired upon the unarmed and unresisting natives for no other reason than that they might terrify them, and so make them an easy prey. Some of the canoes surrendered in terror—only three escaped to tell the sad tale.

Among those carried off are some of the most important men on the island—the law makers and law enforcers of Savage Island, and some of the most promising young men. Twenty-five church members, one deacon, and many candidates are among the captives.

A brief extract from the Samoan teacher, Samuela, who has laboured many years on Savage Island, will appropriately close our statement. 'The wives and children cease not to weep for their husbands and fathers, not knowing whether they are killed or where they are taken by these men-stealing ships. Think of the torturing suspense of these poor bereaved ones! It is as if the work of God would be hated here, for some of the people think that these calamities have come upon them, and foreigners have visited them from having missionaries and teachers living among them; for such things never occurred in the days of heathenism. But these are only words uttered in the bitterness of their grief and astonishment. On account of the cruelty of foreigners these days, their people have been killed and carried off, and they have done nothing to cause such afflictions. Has any foreigner

been killed on Niue? No indeed. Lo! it is a day of mourning that these doings have brought upon this people. This is the difficulty with us; we do not know from what country the ships have come; we do not know the names of the ships, nor the names of the captains. But I just tell you these things which have occurred in this land.'

It is indeed a day of darkness and gloominess on Niue, and many other of these interesting isles. It is as if the powers of hell were let loose upon their defenceless tribes. We trust, however, that the day is not distant when they shall again sit every man under his own vine and fig-tree, none daring to make them afraid; and that the proceeding of this evening may greatly conduce to this end, may God in his mercy grant!"

Animated addresses, eloquent in their indignation, followed, and strong resolutions, with a Petition to the House of Lords, were adopted. Surely England and France will interpose to arrest and punish these rascally and contemptible Peruvians; and if it can be proved that "a firm in Liverpool" are accomplices, we hope that every man of them will meet with condign punishment.

Baptisms.

FOREIGN.

PRUSSIA.—The church at *Clötze* is also now rejoicing in an unusual outpouring of the Spirit of God, which commenced among the young people. Five young converts were baptized on one occasion lately, and during the service many persons wept over their sins and had no rest afterwards till they found it in Christ. Twelve of these, amongst them a father and mother with their daughter, have since professed their faith in Jesus, and will be baptized and added to the church.—The following will show how zealously and perseveringly our efforts are often opposed. Having previously given the notice required by law, I went to *Norgau* to conduct a service there and to baptize. On arriving I was met by a gendarme, who was sent by the authorities to forbid the baptism. As, however, the seventeen converts still wished to be baptized, I acted on the Bible words, "Who can forbid water, that these should not be baptized?" and went on with the service, for which we were afterwards all heavily fined; but the new converts "took joyfully the spoiling of their goods," and "went on their way rejoicing."—I spent a sabbath at *Zimmerbude*, where the Lord has richly blessed the labours of Brother P——. After preaching to a full congregation in the morning, I conducted a church meeting, at which twenty candidates for baptism were examined, sixteen of whom were accepted; and this delightful work occupied us the whole afternoon. In the evening the sixteen converts were baptized, and partook of the Lord's Supper with the church. Amongst them was an old man of seventy years, who had for two years sought the Lord, and only recently obtained peace in believing. He now appeared to have no wish left but to go home to the heavenly mansion prepared for him: this wish was soon realised, for about three weeks after his baptism he was taken ill, and soon after died, rejoicing in his Saviour. I afterwards baptized six converts, and the local newspapers, in noticing these events, added the comment, "And this in spite of all the efforts of the special missionary sent out by the Rauhe Haus, at Hamburg, for the express purpose of counteracting the baptists, and warning the people against them! Are these expectations disappointed?"—I visited T——, where, in the presence of a large assembly, I baptized fourteen persons in a river which flows between green meadows and a range of hills. At the edge of the water I read a few verses of Scripture and prayed; a hymn was sung, and then the converts were baptized according to the scriptural form. They were afterwards received into the church, and we celebrated the Lord's Supper together in the evening.

POLAND.—"We rejoice," says the editor of the 'Missionsblatt,' "to learn that amidst the war and bloodshed now devastating Poland, our beloved brethren have hitherto been preserved uninjured, and the increase of the kingdom of God has been in no wise hindered: on the contrary, in many parts this war has been the means of opening the country for the entrance of God's word. During the first three months of this year Brother Alf succeeded, under many difficulties, in accomplishing three missionary tours. He says:—'I visited, with Brother Penski, the pastor of the Mennonite church in K——. We are very anxious that a union should be effected between this church and ours, but at present it is again postponed; but many of the members of the Mennonite church have joined us. In the evening we held a church meeting, at which several converts were proposed for membership, and witnessed a good confession. On the following day twelve were baptized.—Held a meeting in L——. I spoke from John i. 11. At the end of the sermon a commotion arose in the congregation: a gang of ruffians had gained admission, and were determined not to leave the place till they had killed or at least severely injured me. When I ceased speaking one of them came up to me with a great club in his hand, and requested me to come to his "colony" and preach there. When I declined to accompany him, he called out to the others, "Where are you? Come and take him!" Two others immediately sprung forward, seized me, and dragged me to the door. Some of my friends then threw themselves in the way, and it became a question of who was the strongest; but the Lord gave us the victory. I had just reached the door, and a crowd of barbarians were eagerly waiting to receive me, when, by a great effort, my defenders disengaged me, and I fled into an inner room, barred the door, and was in safety, though for some time the struggle continued in the other room; the enemies were resolved to break open the chamber door, and it took all the strength of my friends to prevent it. At last the ruffians gave it up, and went away. The house was surrounded with great stones and other missiles which they had collected together for the attack. In the dead of night I made my escape from L——. At a large meeting in K—— thirteen converts were received into the church by baptism.—Crossed the Weichsel to L——, and thence to M——, where the people had assembled from far and near. Nine converts were afterwards baptized in the Weichsel, and added to the church; among them one old woman of seventy-three years, and a man of sixty-eight.' From another part of Poland we have also most encouraging accounts from Brother Nasgowitz, whose labours have been greatly blessed. 'Thirty persons, almost all Poles, have,' he writes, 'been converted to God, and added to the church this year. The work is increasing every week, and much wisdom and grace are needed to carry it on. When we consider that this people is in almost the lowest stage of civilisation, we are the more astonished at the success granted to us.'"

AUSTRALIA.—*Melbourne, Collins Street.*—On Lord's-day evening, May 31, three candidates were baptized on a profession of faith in Jesus, in the presence of a densely crowded congregation. The administration of ordinance was preceded by a discourse founded on John xiii. 34.

Brisbane.—The ordinance of baptism was administered in the Brisbane chapel on Lord's-day, April 25, to two candidates, one of whom had only recently arrived in the colony, having previously been for some years an agent of the Birmingham Town Mission. Prior to the administration of the ordinance, he delivered a long and interesting address, in the course of which he stated that about nine years ago he had heard Dr. Miller, the rector of St. Martin's church, Birmingham, make the following remark concerning the baptists:—"To be candid, I am bound to admit that theirs is a scriptural baptism, whilst infant baptism is but a scriptural inference." This led him to search the scriptures. The address was listened to with great interest. The second candidate was James Marrill, the man who had just been restored to civilised life after residing seventeen years among the aborigines of Northern Queensland. The circumstances are doubtless known to our readers. James Marrill is the son of baptist parents, who were members of the church at Maldon, Essex, England. Since his arrival at Brisbane he has attended the ministry of Mr. Wilson, and now, at his own request, he has

been baptized. He is a quiet and unassuming man.

Brunswick.—On Lord's-day evening, May 31, the ordinance of believers' baptism was observed for the first time in the baptist chapel at this place. After an address by the pastor of the church, four persons were immersed upon a public profession of their faith in the Saviour. Among those friends were Mr. and Mrs. Landells of Newlands. Mr. Landells is the brother of our esteemed friend Mr. W. B. Landells of Geelong. The service throughout was a solemn one, and caused the deepest interest to all present.

Kew.—On Lord's-day, May 31, two candidates, one male and one female, were immersed, after a very interesting discourse by Mr. Foy. On the last sabbath of the previous month, a mother and her son were baptized; the latter for some time a devoted teacher in the sabbath school.

Adelaide, Flinders Street.—On Friday evening, April 29, at the close of the prayer meeting, two candidates were baptized by the pastor, Mr. Mead, on a profession of their faith in Jesus.

Ingleston.—The ordinance of baptism was administered on April 1. Mr. Hannay, the pastor, preached from Acts xxi. 21. The subject bore chiefly upon the supposed connection between circumcision and baptism.

Daylesford.—On Lord's-day, May 3, six candidates were baptized on a profession of repentance towards God and faith in the Lord Jesus, after a discourse by Mr. Cramer, the pastor, on the words, "Lovest thou me?"

Maryborough.—Recently three candidates were baptized. The church now numbers nineteen baptized believers.

DOMESTIC.

Longhora, *Gloucestershire.* — *Zion Chapel.*—We have witnessed with great pleasure the administration of the ordinance of believers' baptism in this place. On Lord's-day morning, Aug. 9, our minister, Mr. Phillips, preached from Mark xvi. 16, and then led three believers down into the water and immersed them on a profession of their faith in the Son of God. One of them is the wife of one of the deacons, another is in the bloom of youth, and the other is advanced in life. Also on sabbath morning, August 16, two other candidates thus publicly acknowledged their love to the Lord Jesus. On this occasion the pastor preached an appropriate sermon from "These are they which follow the Lamb whithersoever he goeth." One of them was the wife of the minister; the other was a young man, who has been for some months a local preacher among the Bible Christians, and still remains with his own people. Our brother has for a considerable time been convinced of the importance of believers' baptism, and felt that it was his duty as a believer to follow his Lord and Master in his own ordinance.

J. B.

Dudley.—As believers in the apostolic mode of baptism, we rejoice in the prosperity of Christ's kingdom, and the observance of his commandments. The first sabbath in August was a high day with us. After an able discourse, our pastor, the Rev. D. Evans, immersed five believers into the likeness of Christ's death—four males and one female. The latter has been for some years a member among the Primitives, and another is a recognised member of the Established Church. These two remain with their former friends. Another had been a member of the Independent church in this town for several years. The other two have been brought to a knowledge of the truth as it is in Jesus by the faithful preaching of the word in our own place. We rejoice to know that the Lord is working in our midst, and we earnestly pray that he will bless us yet more.

Leeds.—*Baptist Mission to the Unconverted.* — On Lord's-day evening, July 26, ten believers were baptised in South Parade chapel, by the Rev. W. Best, B.A.—seven females and three males. Seven of these candidates were the results of Mr. Stattord's self-denying labours at the mission station, Woodhouse Carr.

Tredegar.—*English.*—Mr. J. Lewis, the pastor of this church, discharged the pleasing duty of baptizing three followers of the Lamb on June 21; and on July 19, four more disciples thus professed their faith in Him who died for them and rose again.

Haslingden.—On Lord's-day, Aug. 2, two young men and four women, professing their faith in Jesus, were baptised by Mr. Pront, after a sermon from "And Philip said, If thou believest with all thine heart, thou mayest."

BIRMINGHAM, *Heneage Street.*—Our place of worship was re-opened on sabbath day, Aug. 2, after being closed a few weeks during the alteration of the pulpit. A much more spacious and modern one having been erected on the old site; a convenient and elegant platform has also been added, under which is the baptistery. The whole now presents a very pleasing and appropriate appearance. On Lord's-day, the 9th of August, additional pleasure was enjoyed by witnessing the baptism of ten believers in the Lord Jesus—four males and six females—by our esteemed pastor, after a sermon from "As many of you as have been baptized unto Christ have put on Christ." In the afternoon the Supper was administered, and the right hand of fellowship given to the new members, with directions and exhortations most impressive and affectionate on the duties and advantages of christian love. Our congregations are good, and our prayer meetings are well attended. J. B.

BEAUFORT, *Monmouthshire.*—"*Public Baptism.*—The English baptist church of this place assembled at the water side, at their usual baptistery, on Sunday afternoon last, Aug. 9th, when the sacred ordinance of christian baptism was performed by its minister, the Rev. A. Tovey, who (the weather being unfavourable for open air service) went through his duties as rapid as prudence would permit. It was announced to the congregation that the usual baptismal sermon would be postponed until the evening, when the following questions would form the topics of his discourse:—1st, Who are the proper persons to be baptized? 2nd, How should they be baptized? 3rd, Why should they be baptized? 4th, How should they live after they have been baptized? A matter, we understand, which was attended to in the evening, after which the newly baptized were received into the church, and the Lord's-supper was administered to them."—*Brynmawr Journal.*

ARMLEY, *near Leeds.*—Five females were baptized by Mr. Stutterd, July 30. Three of the candidates were one daughter and two granddaughters of a clergyman of the Church of England now living, rector of a large parish near Leeds. This is the Lord's doing, and marvellous in our eyes. Others are looking Zionwards.

GLASGOW, *North Frederick Street.*—Mr. Medhurst was privileged to baptize into the death of Jesus two believers, on Thursday evening, July 16, one of whom is a sea captain, who was converted while in America, through reading a published sermon preached by the Rev. C. H. Spurgeon, entitled, "Salvation of the Lord;" and the other, a young evangelist, one of the converts from the revival of 1859, who, since that time has been engaged proclaiming a free salvation through faith to perishing sinners, and who now desires to study as a preparation for the stated work of the gospel ministry, for which he appears to be eminently qualified. Our young brother gave a brief address at the water side before his baptism. On the first Lord's-day in August Mr. Medhurst baptized six others, after a discourse from, "If ye love me, keep my commandments." Truly the Lord is doing great things for us, whereof we are glad.

IRELAND, *Waterford.*—A correspondent of the *Mirror* for July 8, says:—"On Thursday evening last I witnessed an interesting ceremony in the baptist chapel in this city. The Rev. Stewart Gray, who for the last four years has been connected with the Primitive Wesleyan chapel here, was baptized by the Rev. Thomas Evans." The writer then states, that the Rev. Joseph Browne having delivered an address, Mr. Gray followed, furnishing reasons for the step he was about to take. The address of Mr. G., which the writer gives at length, is a sensible and scriptural vindication of believers' baptism.

Athlone.—Mr. Berry writes:—"I have the joy of informing you that our God is still blessing us. Yesterday, June 14, I baptized four young christians—two of my own dear children, and two of brother Walsh's children: the youngest thirteen and the oldest sixteen years old. Had not the morning been too wet to admit of travelling, others of our young friends from Moate and Ferbane would have been baptized; but soon I hope to have the pleasure of baptizing them. Last night I preached on the subject of baptism, and was glad to see some with pencil in hand marking the passages of scripture in their Testaments. A pious Episcopalian, whom I had called upon to pray, poured out his soul in prayer with much fervour, and I fully believe God was present with us."

RUSHDEN, *Northamptonshire.*—*Sixteenth.*—In the presence of a full house of witnesses, Mr. Charles Drawbridge, on Lord's-day, July 26, baptized three females and two males. In the afternoon of the same day these friends were publicly admitted into fellowship with us. The attention given to these solemn acts of christian obedience was encouraging.

UXBRIDGE.—On Tuesday evening, July 28, Mr. G. R. Lowden, after preaching a suitable discourse, baptized one female candidate. Alone she professed her Lord. May her faith in him never fail, and then this thing which she hath done will not be forgotten by him in that day.

WALES.

Presteign, Radnorshire.—On the second sabbath in August, Mr. W. H. Payne preached from, "For their rock is not as our Rock, even our enemies themselves being judges." The service was conducted in the open-air; after which Mr. P. baptized three believers in the river Arrow. Several hundreds of spectators listened to the discourse and witnessed the ceremony. One of the candidates had formerly been connected with the Primitives, and had met with much opposition from her friends. We are contemplating the erection of a new chapel.

Pope's Hill, near Haverfordwest.—I am happy to inform you that our little church is in a prosperous state at present; thank God for it! In April we had four added by baptism on a profession of repentance towards God and faith in the Lord Jesus Christ; on May 10, three more; and on July 5, nine more thus put on Christ. May they all be found at the right hand of Christ in that day!

Haverfordwest, Bethesda.—One who has been a subscriber to the *Reporter* from its commencement, desires to mention that the Rev. T. Burditt baptized two female friends on the first Lord's-day in August, one of whom is an Independent, who remains with her own people.

[Does she? We hope she will not on that account be under a sentence of silence, and so be only a *dumb baptist.*]

Pembrokeshire.—Mr. D. Price, our minister, baptized at *Blaenffos*, on April 5, five believers in Jesus; on May 30, six; on June 26, one; and on July 26, eight. Mr. P. also baptized ten more candidates at *Bethabara* on the first sabbath-day in August. T. W.

Baptism Facts and Anecdotes.

FIRST USE OF INFANT BAPTISM.

FINDING no mention of infant baptism in Scripture, let us endeavour to ascertain from the pages of Church history, the period when it first came into use. Irenæus, A.D. 180, is the first Christian writer who alludes to infants in any way from which it might be inferred that they were baptized in his time. Speaking of Christ's work in the flesh, he says, "He came to redeem all by himself, all who through him are regenerated to God, infants, little children, boys, young men, and old. Hence he passed through every age, and for the infants he became an infant sanctifying the infants—among the little children he became a little child." It is to be noticed that in this passage nothing is said concerning baptism, unless we are to suppose the writer refers to it in the phrase, "regenerated to God." From the structure of the passage, however, and from the general usage of the terms, "regenerated" and "regeneration" by Irenæus, it is clear that he intends no such reference. Tertullian, A.D. 200, is the earliest writer that alludes to the baptism of children; and he does so in the way of protest. He is not referring to infants, and arguing against their baptism, as has sometimes been imagined; but to "little growing children, from six to ten years old," as Dr. Bunsen expresses it, who could "go down with the other catechumens into the baptismal bath, but were not yet in a state to make the proper responses." With those who hastened the baptism of such, Tertullian thus expostulates: "For it is desirable to postpone baptism according to the position and disposition of each individual, as well as in reference to his age, but especially so in the case of children. Where is the necessity for placing the

sponsors in jeopardy, who may be prevented by death from performing their promises, or may be deceived by the breaking out of an evil disposition? It is true that our Lord said, 'Hinder them not from coming unto me,' but they may do so when they have arrived at the age of puberty, they may do so when they have begun to learn, and have learned to whom they are going. Why should they at that innocent age hasten to have their sins forgiven them? Ought we to act with less circumspection than in worldly matters, and allow those who are not intrusted with earthly property to be intrusted with heavenly? Whoever attaches to baptism the importance it deserves, will be afraid rather of being too hasty than too procrastinating. True faith is sure of salvation." There is clearly no reference to infants here. The passages in Origen, A.D. 230-250, which refer to the baptism of children, are to be regarded, as Dr. Bunsen shows in "Hippolytus and his Times," as referring, in the same way, not to the baptism of infants, but to the baptism of young catechumens from six to ten years of age.

Thus we see, down to the middle of the third century, infant baptism was unknown. Towards the close of that century it made its first appearance. It originated in Africa, in the most corrupt portion of the church, and in connection with other serious errors. "Christianity," says Robert Robinson, "coming out of Africa into the West, resembles old Jacob the shepherd, tottering into the presence of King Pharaoh, and may verily properly adopt his language, and say, 'Few and evil have the days of my pilgrimage been.'" Fidus, an African Bishop, wrote to Cyprian, of Carthage, to know at what period a child might be baptized, and whether it was lawful to baptize it before it was eight days old. The letter which embodied this request has perished; but the substance of it can be gathered from the deliberations and decision of Cyprian and his council concerning it. They concluded that inasmuch as Jesus came not to destroy men, but to save them, we ought to do everything in our power to save our fellow creatures; that God is not a respecter of age, but that his grace is equally given to all; that the spiritual sense of Elisha stretching himself on the child of the Shunamite woman, and putting his mouth upon the child's mouth, and his eyes upon the child's eyes, and his hands upon the child's hands, is, that infants are equal to men, and that to refuse to baptize them is to deny that equality; and that inasmuch as baptism was a washing away of the sin of human nature, the sooner it was performed the better, lest any should die unbaptized, and so perish. "As far as lies in us," writes Cyprian, "no soul, if possible, is to be lost. It is not for us to hinder any person from baptism and the grace of God; which rule, as it holds to all, so we think it more especially to be observed in infants, to whom our help and Divine mercy is rather to be granted; because by their weeping and wailing at their first entrance into the world, they do intimate nothing so much as that they implore compassion." With this sanction, infant baptism rapidly spread among the African churches; and subsequently it prevailed in the East and throughout Europe. Wherever it was observed, it was an expression of the heresy in which it originated, that baptism was essential in some way to salvation. And to this day, it is tainted more or less with its first corruption. By most Christian sects it is placed in the room of the baptism enjoined by the Head of the Church; and, therefore, we are justified in applying to them the language of the text, "Full well ye reject the commandment of God, that ye may keep your own tradition."

W. Walters.

Sabbath Schools and Education.

GOVERNMENTAL EDUCATION IN INDIA.

THEN the second objection urged by the Government in defence of its policy with regard to the exclusion of the Bible, is that it is pledged on all religious matters to strict neutrality and non-interference. I say upon this matter our Government is charged with great and glaring inconsistency, for should not the principle of non-interference and strict neutrality be

preserved somewhat on this basis, that if there is to be a comparative abnegation of the true religion, there must be no authorative recognition of the false? If that were the mode of carrying out the principle there would be no Shasters or Korans where there were no Bibles; but the Shasters and the Korans are made class-books, while the Bible is not allowed a place in the schools. This one-sided recognition of a principle is of a piece with the conduct of a Government who, while professing to stand aloof impartially between two belligerents, supplies to the one all those vast stores necessary for the prosecution of its war, which it peremptorily denies to the other. One word as to the undignified attitude which our Government has been compelled hitherto to assume. As a matter of state policy, as you may gather, our Government has disclaimed all idea of seeking the downfall of Hindooism, and yet communicates that very European knowledge which is so destructive of its existence. Whilst professing or appearing to uphold the system of Oriental learning, every lesson it communicates in history, or chronology, or science, is a bombshell hurled into the citadel of Oriental superstition. And must not the natives, when they think of that fact, feel that the affirmations of the Government are but a mask and a hollow pretence? But then, the wonderful and disastrous issue of all is this, that having battered to pieces the stronghold of their ancient faith it turns out the wretched inmates, all shelterless and forlorn, on the bleak barren mountains of downright atheism. This is the natural and necessary consequence of the Governmental system of training—to rear a race of highly cultivated infidels, a generation of accomplished sceptics. Young men trained in this institution lose all respect for their traditional creed, but acquire no respect for any other, and they are let loose upon society without having placed in their hands any sure guide of conscience. Their education is deficient in its most useful branch. There has been no moral training, and therefore the pupils have no moral influence to control the movements or preserve the equilibrium of the mind. Let me just say, then, with regard to this matter—I will not stop to illustrate the point—that in the first place the young men trained in these Government institutions are among the most embittered opponents of the Gospel, and in the second place that they are among the most disloyal and disaffected of the whole community. By imparting this unsanctified instruction within its walls the Government has been nestling and nurturing a brood of vipers in its bosom; showing how little we can expect any allegiance to man from a system of tuition from which all thought of allegiance to God is systematically excluded. I hold in my hand an extract from a statement made by a professor in one of the institutions of India. It is in truth most startling and trustworthy, and as it is very brief I will read it. He says, "A very great movement in one direction or another at no remote period is manifestly inevitable. Of late, and exactly in proportion as I myself thought more solemnly on the truths of Christianity and made them the subject of conversation with the educated natives, the more convinced have I become of the evil tendency of the system that has hitherto been pursued. The Government, in fact, knows not what it is doing. No doubt it is breaking down superstition, but instead of substituting any useful truth or salutary principle for the ignorance and false principles they remove they are only facilitating the dissemination of the most pernicious errors and the most demoralising and revolutionary principles. I have been appalled by discovering the extent to which atheistical and deistical writings, together with disaffection to the British Government and hatred to the British name, have spread and are spreading among those who have been educated in Governmental schools or are employed in Government service." Why, these men, trained in Governmental institutions, speak of these their English conquerors as proud tyrants, and they say, "If Greece could resist Xerxes, what could not India do?"—proving as beyond all question, that the soundest religious policy is the safest political one,—and bringing to our minds that immortal aphorism of Luther, "I am much afraid that the universities will prove the hotbed of hell unless they diligently labour in explaining the Holy Scriptures and engraving them on the heart of youth. I advise no one to place his child where the Scriptures do not reign paramount." *Rev. J. Makepeace.*

Religious Tracts.

THE BIBLE AND TRACTS IN DENMARK.

A RESIDENT MINISTER in this country, who may be trusted as an impartial witness, says:—

"There is an astonishing amount of irreligion and ungodliness in this country. The people are given to pleasure, almost beyond bounds; drunkenness, however, is not often found, but sabbath-breaking is practised almost universally. It is considered as no sin, not only by the people, but by most—in order not to say all—of the clergy. You know that the Lutheran religion is the established religion, and that children in the Lutheran church are confirmed at the age of fourteen or fifteen. But very few of these children have ever read or even seen a New Testament; and although much more is done as to the circulation of the Holy Scriptures in this country now than ever has been the case before, yet there is an ignorance with respect to the Holy Scriptures, which is astonishingly great. May I give you a few examples. Last Lord's-day a lady and her daughter, a young lady of about twenty, visited me. I was sitting by my writing-table, having to preach in the evening, and had several books before me. 'What beautiful books you have!' the mother said. 'Do you think so?' I replied. 'With your permission,' she said; and took a book, opened it, and looked in it—'What book is that?' 'Don't you know it? it is the New Testament.' 'Indeed! Is that the New Testament?' 'Well,' said I, 'you have not got one then?' 'No.' 'And your daughter; had she not one when she was confirmed?' 'No, but we have a hymn-book.' Although we do not live in a Roman Catholic country, yet the Bible is a book that is shamefully treated and repudiated, even by many of the clergy. An elderly woman, who was under deep conviction, and in much trouble about her soul, went to a clergyman for consolation. Understanding that she read in the Bible, he told her not to do so, or she would turn mad; and advised her to read some light reading, and seek some recreation. A clergyman in the country pulled once a New Testament away from a young girl, and wanted to strike her for reading in it. By a great number of the most influential among the clergy it is publicly taught and published that the Bible is a bodily, and altogether lifeless and speechless, letter. 'We should be the open traitors of our New Testament,' they say, 'if we would publish them (the Scriptures) as the rule of faith, in or for the church.' 'It is a trustworthy book for information—historical description of the origin of faith, and the formation of the Church—an outline of the workings of the thoughts of the apostles.' 'Certain it is that we are able to prove that the whole doctrine of inspiration, as applied to the Scriptures, is nothing but a spiritless Rabbinical contrivance.' 'Far be it from us,' they say, 'to make the Scriptures the Christian's code of laws.' But this must suffice. Notwithstanding all this, there is no doubt more sincere Christianity in this country, and a greater inquiry after the truth than has been for numbers of years. God has greatly blessed this country, in many respects; and we hope and pray that it may please Him to pour out still greater blessings, which shall redound to his own glory."

Mr. Förster, during the year, has translated and published ten new tracts, in editions of 10,000 each, making together 640,000 pages. He has circulated, in the same period, about 50,000, which have been sent to every part of the kingdom. He writes:—

"I have heard of several instances where good has been done by means of tracts; I shall only relate one or two. Some time ago a tract was put into the hand of an aged female. It was the means, it appears, of her conversion. She was married, and had grown-up children—both her husband and children were ungodly. However, the tract proved a blessing to some of them, and, as I am informed, to several other individuals. I know a man here in Copenhagen whom nothing could move. His wife is a pious woman. A tract was once read to him, and he wept. He now attends our meetings regularly once every Lord's-day. I have heard of tracts which have been scornfully thrown away, which have been found again,

when perhaps least thought of, and proved a blessing. I have also heard of a tract having been shut up for a long time in a drawer or chest, but coming to the light again, has done its good. In thousands of instances good is done—by means of tracts—of which we do not hear; but it will appear in the last great day."

Intelligence.

BAPTIST.

FOREIGN.

AMERICAN BAPTISTS AND THE BAPTIST UNION.—We have received from the Rev. J. H. MILLARD, Secretary of the Baptist Union, a copy of the following letter, to which we gladly give insertion:—

"*The Board of Managers of the American Baptist Free Mission Society to the Baptist Union of Great Britain and Ireland—greeting:*—

"Dear Brethren,—Our society at its recent annual meeting adopted unanimously the following resolution:—'Resolved, that the recent address of the Baptist Union of Great Britain and Ireland to their brethren in the United States, and the letter of the first Particular Baptist church, under the pastoral care of the Rev. Charles Stovel, of London, give us gratifying evidence that the sympathies of British baptists are with us in our present deadly conflict with the slave power; and that the board be requested to prepare and forward suitable replies, in behalf of this society, to each of those communications.'

It affords us pleasure to perform the duty here assigned us. The evidences of your sympathy are clear, and our gratification is heart-felt. Your address was timely, and all we could reasonably ask, in relation to the condition, exigencies, and obligations of our country. In these respects it relieved us of many painful doubts. We were beginning to fear that, either from a misapprehension of the true nature and objects of our terrible civil strife, or from the power of your aristocracy, and cotton, and most of all the cries of your operatives for bread, you had come to look and hope for a settlement on any terms, without regard to the subject of slavery or the perpetuity of our Union. We are now satisfied that our fears were groundless. We confide in your assurances, admire your faithfulness, love your spirit, and rejoice that, having come to understand, you are still ready, in our behalf, practically to maintain your long-honoured anti-slavery reputation. Ours, let men call it what they may, is an anti-slavery war. It is God's anti-slavery war,—a war for the liberation of the millions in our country, who, hitherto, have seen nothing in the future but a state of interminable and hopeless bondage for themselves and their posterity after them. Of this now, they, as well as we, all over the South, have a most animating premonition. In their own dialect,—'Dis am God's war.' Their instincts, if we must call them such, we doubt not, will prove, in this case, as those of the coloured people in this country have all along proved, when their interests have been concerned, better, truer, and more reliable than the reasonings of our statesmen and doctors of divinity. Higher than instinct, 'The secret of the Lord is with them that fear him;' and 'Surely the Lord will do nothing but he revealeth himself to his servants the prophets.' Who shall say that the slaves have not a fulfilment of these scripture declarations in their hopes of speedy emancipation—emancipation, under God, through 'Yankee arms,' and 'the Lincoln Administration?'

While blind leaders of the blind, in Church and State, have seen no danger from the existence and spread of slavery in our country, the present or a similar state of things has for many years been foreshadowed to anti-slavery prophets. And now while the hearts of men are failing them for fear of the things which are yet to come, anti-slavery faith looks unwaveringly through the gloom and signs of danger to the speedy providential fruition of anti-slavery hopes. In consistency, however, with all this, the future of the present struggle may be more terrible and heart-desponding than the past. It may be that the work of retribution and discipline is, of necessity, to be prolonged, and anti-slavery patience is to be more severely tested. As an antidote to despair, it may be needful to remember, that, hitherto, anti-slavery progress has been almost entirely dependent upon reverses. These have pushed our Government forward to its present standpoint, and others may be needed to bring it up to the top of the Pisgah that overlooks the promised land, to the policy, entire, of God's war—that policy which alone can result in com-